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Call out of Gross Darknes and
Idolatry.

the light to walk, which is the way of Life, rest, peace,
salvation, and a declaration of the burthen of the world
Lord which came unto his servant, to be declared
the People that more to worship in that place ignorantly
St. Denis Back Church, which is near Limesfield end.
the 23 day of the first Month 1662.

reproof unto them for their fall, Worship and Super-
stition, and it is a warning to them to repent thereof while
they have time, and here is shown how evilly they requited
the servant of the Lord, who in obedience unto him, and in
love to their Souls, came amongst them.

With a word of advice and information
to the simple hearted, that desire to know the right way of
God, and that they may see themselves to be out of it, and may re-
pent at his reproof, and come to see his way (even the good
way) and may walk therein and finde rest for their souls, by one
that hath well to the souls of all people, and is known to many one
by the name Richard Greenway.

may be seasonable and serviceable to any other that are in their
nature and practice.

the way of a fool is right in his own eye, but hath a hearearth Conscience
is wise, Prov. 12. 15.
the way is more excellent then his neighbour, but the way of the wicked
will deceive them, Prov. 12. 16.

I said surely these are poor, they are foolish, for they know not the
way of their God, Jeremy 5. 4.

the wayes and see and ask for the good old paths, wherein is the good
and walk therein and ye shall finde rest for your souls, Jer. 6. 16.

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TO THE READER OF ANY, THAT THIS MAY HEAR.

Friends the Lord of Hosts, the mighty God is risen in his mighty power and in great Glory, and he is come and coming, to make known his everlasting name and truth in the Earth, and to make manifest all desires that shall be put into a lie, (as far as they can) and all shall hold the truth in the righteousness, he is revealing his wrath against them & all that keep the seed in bondage, he is visiting in his sore displeasure for the Cry of the poor he hath heard, and the groaning of the oppressed is come up before him, and he hath taken notice of the sore bondage of his Captivated seed, and he is come down to deliver his Heritage that hath long been grievously oppressed, and burdened by the Cruel Task-masters, that bear rule in the Land of Gross darkness.

And the Lord in his love and tender mercy, hath sent his servants to declare his offer of Grace, in which he would deliver his seed out of bondage, and to show unto them his Salvation which he hath prepared for them that will receive it and abide therein, and he is now come to seek and to save that which hath long been lost, and in his great love and tender mercy, he hath sent to call back again, that which hath been driven out of the way, upon the Hills and barren Mountains, in this Cloudy and dark day, whereon they have been scattered and driven so and for not knowing whether they have been going, for the right way hath been hid from them, by reason of the thick fogs and mist of Antichrist that hath darkened the Aite, so that the light of the Sun could not appear, which should show the way, now the Lord by his power is expelling the fog, and moving the Clouds, and all that hath hindered out of the way, and blessed will all them be that do not resist his Love nor flight but accept of his kinde visitation and offer of Grace, and so Friends what is written in these following lines, is for thy sake that art out of the way read it therefore in the fear of the Lord, and turne in thy minde to the witness of God in thee, and consider it in the singleness of thy heart, and coolness of thy minde, and then I know the witness in thee will answer hereto, for it is unto that I desire to be made manifest, and unto it my love and service herein, to which I am devoted.

Richard Greenway.

Hear, O people, and give ear unto the visitation of the Lord, and flight not this day of his kindnels, in which he is reaching out his hand of Love and tender mercy unto you together you out from the way of wickedness, darkness, gross blindness and idolatry, into which you are falling, that so you may come the way of life to know, and in walking therein may find peace and rest for your souls for ever.

Upon the 17 day of the first month commonly called *March*, 1660, as I was at my labour with my mind to the Law of God in the which Solomon calleth light, the word of the Lord came unto me, (even that word which is powerful, and hath been as a fire in my bones) saying in brief, go down that meeting house neer *Lincolnes* end, on the next Sunday, and stand and behold their way, and the blindness of their worship, and then speak these my words unto them.

We, we, From the Lord to him or them which hath a male in their flock, that is without blemish, and shall continue to offer in sacrifice, whole becom of Heaven, the lame, the halt, the maimed and the blind, he with out a trait is in your hand and people such is your sacrifice, it is lame, and your devotion is blind and the Lord doth not regard it.

And people this to you was and is the word of the Lord, therefore take heed it be not slighted by you, and something more I believe the Lord had spoken by me, if your hearts and ears had not been wholly corrupted, by which the Spirit of the Lord was refused, we unto you I must exhort your fathers of old resisted the Lords Spirit, so do you.

And as I was standing to behold your devotion, my heart was grieved within me to see your Idolatry, and my spirit was sore troubled to see and consider the darkness and blindness that was over you, and I spake you with my very heart, to see you so greedily licking up again with your tongues that which by many was spewed up so long ago, and I was sorry to think your stomachs were become so dead of feeling, that you swallow down and bare, that which hath been and now is loathsome unto many tender people, and it is loathsome in the sight of the pure Eye of the Lord, who is a spirit and will be worshipped in the spirit, and in the truth, and such he hath sought and is seeking to worship him, which is the new and living way, and was the good old way in which the Saints and holy men, worshipped, and served the Lord in days that are past, in all ages of the world the servants of the Lord worshipped him in spirit, and not on the shew of the Letter in which you are pretending to worship.

And friends though you have gotten good words to cover your selves

with, the Sr. words which is the sheeps cloathing, the Prophets words, Christs words, and his Appostles words, yet you are ravened from that Spirit which was their life, by which they were moved, and by which those words were brought forth by them, and though you make never so goodly a shew outwardly, yet you are but ravening Wolves, within you have that nature standing which will rend and teare the Lambs when they are sent amongst you, but now the Lord hath appeared, and is farther appearing to strip you of your Covering, and your nakedness will more and more appear, and many shall see your shame and loath it, for the woe doth belong, to all that have gotten a Covering which is not with his Spirit.

And people that you may not think better of your selves then you ought, through Ignorance of the falseness of your way and worship, and the Idolatry in which you are wallowing: I shall in tender love shew you plainly wherein your sacrifice was Lame and your devotion Blind, and such as is not of the Spirits leading, nor like the Saints practice, and therefore the Lord will not except it from you, nor you therein.

First of the place you meet in to Worship, it is Idolatry in you or your Teacher to call it a Church, (and though he call it so, and teachen you so to call it) that you may have the higher esteem, of his Shop or Market house in which he trades for dishonest gain, and in which he sells unto you that on his market day which he hath stolen, on other dayes of the week) yet it is in truth, no more, nor less, than an old Mass-house, which was by the Popes power and order built, and consecrated as they call it, and set a part for that use, and some of your Grandfathers could remember (I believe) the Popes Mass, sung and said therein in the Latine tongue, (I have heard my Grandfather tell of it,) as now you have the same in whole or in part in English: But friends search the Scriptures which your teacher tells you, is your law and rule, and see therein if you can finde any such thing called a Church, which I am sure you cannot, but therein I find the Apostle Paul said the Church is in God the Father of our Lord Iesus Christ, Thel. i. i. And the Church is not made of dead but living stones no nor dead men neither, such as are dead in sins and trespasses, and so he that knowes not aright what is the guide or rule of a Saints life, it is no wonder that he knows not the true Church of Christ, and if ignorance and gross darkness indeed were not over people, they would see these things, and if they did know the true Church of Christ, and themselves but coming to be Members of it, then they would not indure any longer to follow such blind guides as shall call a house of Lime and Stones a Church, to give it that name which only is proper and belongs to the body of which Christ Iesus is the head.

If you were all of you believers, and did know to follow Christ Jesus the
 light, and did meet in the name and power of the Lord, and so did wor-
 ship him in the Spirit, and in the truth, yet the best name you could pro-
 perly give the house or place you meet in, was but a meeting house, and
 therefore now while you are in the unbelief, in wickedness, Idolatrous
 and ungodly practices, how can any one call it any other then a Synagogue
 or Satan, and not a meeting house of believers or Saints, much less a
 Church though you are met therein, for God who is light, hath no fel-
 lowship with darkness nor the workers thereof, those that walk in the
 light, as he is in the light, they are in and of the Church, which is in
 God the Pillar and ground of truth, and such have fellowship with the
 Father and the Son in the Spirit, and one with another, and therein the
 blood of Christ is witnessed, which cleanseth from all unrighteousness,
 and such are the peculiar people of God, that are zealous of Good works,
 and such cannot but bare testimony against the contrary, *Steven* the
 Apostle of Christ he bore witness against the Tempel, which once com-
 manded of the Lord to be builded and worshiped in, but when it was
 idolized by the people, (as you do now your stone Church) then the
 Lord sent the Apostle to bare witness against that Tempel, as you may
 read *Acts 17. 24.* *God that made the World and all things therein, seeing*
he is Lord of Heaven and Earth, dwelleth not in Temples made with hands
neither is he worshiped with the works of mens hands, (marke that) and freinds
God never commanded that to be built, and set apart for his worship
which you call your Church.

Secondly that which you offer in your high place (built by the Popes
 order,) is but the works of mens hands, and that is abomination unto
 the Lord, as you may read *Acts 7. 4.* *And they made a Calfe in those*
days and offered sacrifice unto their Idol, and rejoyced in the works of their
own hands, then God gave them up to Worship the Host of Heaven. So that
 when a people gives themselves up to Idolatry, then they may be left of
 the Lord to be more and more overcome therein; now your prayers as you
 call them, are they not a devised thing, or a forme that is composed or
 made ready by mens hands and so is as a Calfe which is made and set up,
 which you are worshiping, (with your bodys and lips, but in it there is no
 Spirit nor life, but is a dead blind Lame Image, and the Apostle said
 badly exercise profiteth little; but Godliness is profitable unto

all. *Ands if badly exercise profiteth little, or nothing at all in the*
worship of God, consider your practice and your several sorts of gestures
which you know nothing of the leading of the Spirit of God thereunto,
which is abominable unto the Lord and he may justly say, (as he will de-
 one

one day, who required such things at your hands, and what ever you may think of it through ignorance the vale being over your hearts, yet still continue unto you in the fear of the Lord, that it is not the true Worshipping of the true God, and it is not in the Spirit, and he will not accept of it, nor you therein, as afore said, when you read the Prophets words, you keep on your hats, and when you sing and say them in your common praying, then you put them off, want example or command from God here for so doing.

Thirdly, As for your singing, it is not according to the practice of the Saints and primitive Christians, as you may read the Apostle said, *I will pray with the Spirit, and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also, 1 Cor. 14. 15.*

Now friends, your singing is not with the spirit, nor with the understanding, but you boast in other mens lines, made ready to your hand, and though that be granted that the Apostle said, if any be merry let them sing Psalmes; yet what is that to you, that have no other Psalmes but them which *John Hopkins* and *Thomas Sternhold*, and others have made for you, who were Poets like *B. Had-makers*, who (long since *Isaiah* spak those words) have turned *David's* condition into Songs; the Apostle that said he would sing with the spirit, and with the understanding, he also said if any one have a Psalm, or a doctrine, or a Revelation, or an interpretation, let all be done to edifying, it was not their manner to sing all together in that confused manner as you sing, having the condition of another given you to sing, which is not your state nor condition, is *David's* prayers, his cryings, his roarings, his tears, and his praises, and his large experience in which he glorified God, all which, when you sing that which is not your condition, you sing lyes before the Lord, which is great wickedness and Hypocrisy, and beside there is much adding and diminishing in these Songs from *David's* words, and it is written cursed be every one that addeth or diminisheth from that which is written.

Consider a little with your selves, and let us a little look into your singing, and see whether it be by the spirit and in the truth, and with the understanding, as when you sing *O Lord I am not puffed in mind I have no scornful eye, I do not exercise myself, in things that are too high, but as the weaned child even from his mothers breast so have I behaved myself, in silence and in rest.* Now let Gods witness search you and let the light in you witness are you not puffed up in your mindes, in Pride and Ambition, and vain glory, and that you are not weaned from it yet, and are you not exercising your selves in things that be too high, for you when you sing palpable untruths, as the Lord is your Shepherd nothing therefore you need when as you are not subject to, nor guided by him, they unto whom the

and is a Shepherde they are led by by his Spirit, and so are come to know
 the Crooke by which he gathereth his Lambs that thirst after him, into his
 pleasant pastures therein to feed, and to lye down in his fold of rest, where
 he can make them afraid, and till this be known you cannot say of a
 man you wate no good thing, and farther consider can you say in truth
 Psal. 26: *Lord be thou my judge, and thou shalt see my paths be
 pure and plain:* O People doth not otherways appear unto the Lord,
 but searcheth your hearts, and tries your reins, and knows your goings,
 and doth your ways appear wrong crooked and rough to the Lord, and
 can you sing and say the truth, as it is in the 26. Psal. 3, 4. ver. For of
 truth I tread the trace, and will do all my days; I do not lust to haunt, or use
 the house whose deeds be vaine, to come in house I do refuse, with the deceitful
 man: I must abhor the wicked fore, their deeds I do despise, I do not once to
 be refors, that hurtful things devise. Friends what ever you may think
 of your selves, yee do this I know you cannot come to witness these things, but
 you come to feel the light in your selves, and are guided thereby, & till
 you are taught of the grace of God that hath appeared unto every man, you
 made none to say and do as David did. And farther, look back upon
 the which you sung in my hearing, in the fifth part of the 110. Psal.
 (which is well) *I in thine right paths of thy precepts, quid me Lord I require,*
nothing please me do I wish, or greater thing desire, and here you exercised
 yourselves in things that were too high for you, for your hearts desire were
 according to these words, and therefore Dear people consider better of
 these things, & sink down to Gods witness the light in you, and it will give
 you a better understanding & light into your ways and practices, and it will
 lead you to do the thing that is righteous, and to speak the truth, for that
 is not speaking the truth, when you said and sang; (these words) *Con-*
firm thy gracious promise Lord, which thou hast made to me, when am thy
ordinance and do love, and fear nothing but thee. Now friends, (weigh it
 well, can you look back upon these things and not be ashamed, or were
 you able to say as David was when he wrote the Psalms. *My hearts desire*
is that thy Law to keep for aye. O these were very high words and things
 which you were exercised in, and very much too high for you, and here
 is matter for you to blush at, and to be ashamed of for your lyes, for the
 Prophet David had many a weary sleep, and sorrowful day, and before
 he came to witness that high pitch of experience, which you so easily got
 without of, but this your refuge of lyes the Lord is coming to sweep away
 with him before of destruction, and you will be taken there with, except
 you repent and turn to the Lord, and learn of of his holy Spirit, a measure
 of which is given, to every one of you, to profit withall, and what every one
 doth without the leadings thereof, is not to the praise and glory of God,

but

but to his dishonour, and though you stand up and seem with your tongues, and bodies, to confess and give honour and glory to God, yet in your dead works you do deny and dishonour him.

But some of you seem to be offended with me, for keeping on my hat in the time of your worship, what I did therein was in obedience to the Lord, who sent me to stand there as a witness against your Idolatry, and not in contempt to any man, or to disturb any of you, as the Lord is witness for me, you that were offended with me or my hat being on, which was but a covering to my head: if your eyes had not been blinded with envy, you might have seen others whose heads were covered as well as mine when they seemed to be uncovered, which was but hypocrisy in them, for is not a Cap as close a covering to the head as a hat, only one hath a brim and the other hath none, and had not your preaching Priest and Reading Priests their Caps on, and the Clarke and many other men if you have any reference to the Apostles words, who said he that prays or prophesys with his head covered dishonoureth his head, he did not speak those words against the hat and tolerate the Cap to be on, nay in some Countreys they wear no hats but only caps & I beleive hats have not always been of use in England, and if the Apostle be so understood as that you are not to pray or prophecy with your head covered, then were not many among you transgressors, that pretended to pray and did not, your Priest transgresses in both praying and preaching with his Cap on, but I beleive the Apostle had a higher meaning then that, well people be not deceived, the Lord will not be mocked with your shewes nor likenesse of drawing near him, with your bodies, when your hearts are far of from him, after your covetousness, and the satisfying of your lust, it is not Reading nor hearing the Saints words read over, nor the keeping part of a day once a week, that will give you exception with the Lord, while you are in the evil state and nature, untranslated out of the Kingdome of darkness, unchanged in your nature, unconverted and unturned from your works of sin and Iniquity, which separates between the Creature and the Lord, the wicked and the ungodly he beholds a far off, how neere soever they pretend to draw unto him.

And what though the man you call your Minister, do call you (as he did in my hearing) the children of the most High, what are you the better for that so long as in works, you shew your selves to be the children of another Father, for mark what Christ said to the Pharisees that had as large a profession as any of you, and could boast as much of their Law, Ordinances, and Temple outward as you can, and yet he told them they were of their father the Devil, whose lusts they will do, see John 8. 44. and the Apostle saith, His Servants you are whom you obey, whether of sin unto death, or of obedi-

righteousness, but try a little this flattery of your hierling, what can you be the Children of the most High, and yet have cause (as he said) to blush to, for being more wilde in your conversations then they which are called heathens. (mark) freinds, can a child of God, which is one that is led by his Spirit, or can a Christian that is one that believeth in, and is a follower of Christ, or is Christ like, that is a partaker of his Divine nature, which is pure, and cleane, and yet I say can the Heathens by name and nature strip you in an honest conversation and better life; freinds it was meer cunning in him so to flatter and delude you, and it was the Enemys policy in him to make you think better of your selves then you ought to do, that so he may keep you always in his snare, my spirit was greived, and my very heart within me was troubled, to stand to hear what manner of stuff you were fed with, even meer chafe, such as is good for nothing, but for Swine to mazel with, it will never satifie the hungry soul that thirsts for Gods righteousness. No is me for you, this word is true upon you, *The Prophets prophecy falsly saith the Priests bare rule by their means, and the people love to have it so, but what will you do in the end thereof, if the blind lead the blind, (and it continue so) will not both fall into the ditch,* and pit of misery out of which there will be no recovery, therefore in time repent, and though he told you, you might look upon the good in the heathens, and the bad in yourselves and with thereat, yet he said you had a Law to be your guide, which would shew you at all times what you ought to do, saying if you are in the Church you have a Law to shew you how you ought to carry yourselves there, if at your houses at home, you have a Law shews you how you ought to carry yourselves there, if in your Shops you have a Law shews you how you ought to carry yourselves there in your trading, and if alone you have a Law shews you how you ought to carry yourselves before the Lord, and this he applyed to the Letter of Scripture.

But is that Law such a guide unto you, and doth it shew you, and lead you as he said, let the witness of God in you judge, I know it doth not neither can it, so it is but a dead Letter, and the Letter killeth, it is the Spirit which live, there was a time when I heard men preach out of Scripture, and at that time it was not a guide to me, so to shew, teach and direct me (as he said to you) but I erred very much in many things; and the true guide which was able to save me out of sin, I knew not till I was turned, to the light of Christ in me, which is a measure of the Spirit and gift of God, the good word of his grace, which I have found alone able to convince me of, and save me out of sin.

And freinds this is your guide, and this is the Law of the Spirit of life which is in and comes from Christ Jesus the light of the world, who is the true light that hath lighted every man that is come into the world

which sets free from the Law of Sin and the Law of Death, and what ever be that sets up any other thing for a rule, and for a guide, is a deceiver, an Anti-christ, and no Minister of the true Christ.

And people such a one is he that perswads you to look for that in the Scriptures which only is to be found in Jesus Christ; the light of the world (mark Christ's words to the Pharisees he said) search the Scriptures in them you think to have Eternal life, they are they which testify of me, you will not come to me that you may have life, and doth he not bid you hearken to be taught of the letter, to keep you in that state to rest in the letter of Scripture without you, from looking into Christ Jesus the wisdom and power of God, who is the life of men, and is to be felt within in man, let none mistake me, I do not deny or slight the holy Scripture, but I say they are a true declaration of the rule of life, but they are not the rule of life, Christ Jesus is the rule of life, the Scripture is a declaration of the way to life and peace, but Christ Jesus is the way which leads out of sin, into well doing and so to peace, the Scripture is a declaration of the truth, but Christ Jesus he that is the way he is the truth, and he leads his people that follow him into the truth, by which they are made free, the Scripture is a declaration of the everlasting word, but Christ Jesus is the word that lives and abides for ever.

And thus people in the fear of God, having received the knowledge and understanding of that which was the Saints rule and guide, of old, I cannot but in tender love to your souls, shew you what it is, and reprove that spirit that would set up any thing else in the roome of it, in which there is no life, as I said before; the Saints had a guide before the Scripture, or Letter outward was, *Abraham* had a guide, *Lot* and *Enoch* had a rule by which they walked with God, and *Moses* had a rule, the inspiration of the Almighty gave him understanding, by which he saw things that were in the beginning, and wrote of them, so that was his rule by which he wrote, and by that he was guided to chuse the affliction with the people of God, rather than the pleasures of sin for a *Season*, and this rule all the holy men of God bare witness to, *David* said *It was a light unto his feet and a Lamp unto his paths*, by which he was lead in the way of peace; and the Apostle *Paul* said we have a more sure word of prophesy, whereunto you will do well that you take heed as unto a light that shines in a dark place, until the day dawn and the day star arise in your hearts (mark that) in the heart the day star must be waited for, to be seen to arise, even the bright and morning star, knowing this first that no prophesie of the Scripture is of any private interpretation, for the prophesies came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost, so that from hence do affirme the light of Christ, which shines in the heart and conscience.

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kind is the rule to steer their actions by, to keep them out of evil, for it
 manifest of sin, and it leads to well doing, and this is the candle of the
 Lord, which is of the Lord lighted in man, by which he searcheth their
 hearts and tryeth their reigns, and this is oft put out in the wicked, by rea-
 son of sin which quencheth and puts out, or vails the candle which is the
 measure of Gods spirit, *Iob 21. 17.*

The reason why men that have gotten a large profession of a rule with-
 out, and yet are not ruled, and have gotten a great deal of the Saints
 words to talk of, and yet are not guided according thereunto, but are out of
 the life of righteousness, in the unrighteousness, unequity and ungodliness,
 because they have lost the knowledge and feeling of the measure of the
 spirit in themselves, which was that by which the Saints were moved and
 guided, by which they walked, acted, spake and writ.

And so people having lost the true guide and path-way to rest and peace,
 are subject and ready to be tossed with every wind of doctrine, following
 them which cry loe here and loe there, and the way of rest they know
 not to be stayed on.

The Lord hath according to his promise of old, written his law in the
 hearts of his people, (and *Solomon saith, the Law is light, Prov. 6.*) and the
 law which is written in the heart, is even that of the spirit of life, and is the
 rule of a saints life, and a true Christians guide, and this is the measure of
 the spirit which the Apostle *Paul* said, *was given to every man to profit withal,*
Corin. 12. 7. So friends, if you knew this, believed and waited in it, to
 the operation thereof, you would then be guided by it, to do in all
 things to others as you would be done unto your selves, and this is the
 love of God that hath appeared unto all men, and teacheth us that believe
 in and obey it, that denying ungodliness and worldly lust, we should live
 soberly, righteously, and godly in this present evil world, looking for the
 blessed hope, and the glorious appearance of the great God, and our Sa-
 vour Jesus Christ, who gave himself for us that he might redeem us from
 all iniquity and purifie unto himself a peculiar people zealous of good works,
 and by the grace alone we are kept to do unto others, as we would be
 done unto, and this is the way of peace to all that walk therein, and are o-
 bedient thereto as aforesaid, and this is that which we ascribe unto, even
 the grace of God that hath appeared (unto all) it is by that we are what
 we are. And this grace is sufficient for all that beleive in it, but they that
 have this good Law of God behind their backs, and do despise to this spirit
 of grace. *Isa. 59. 7, 8.* *Their feet run to evil, and they make hast to shed*
innocent blood, their thoughts are thoughts of sin and iniquity, wasting and de-
struction are in their paths, the way of peace they know not, and there is no
peace in their goings, they have made themselves crooked paths, and they

goe therein shall not know peace, the way thereof will be hid from their eyes, and this way is hid from the wise and prudent men of this world, and is revealed unto the babes of the Lord as in days past.

And this good way of rest, peace and Salvation, your false guide keeps you from, in crying up and directing you to looke unto another thing, and therein he is a deceiver, and his voice is the voice of a stranger, and such a one the Sheep of Christ will not follow, he stands not in the Counsel of the Lord: if he did, he would have been able to have shown you the true rule; mark what the Lord saith concerning the false Prophets by *Jeremiah*. *Jer. 23. 21*, to the 32. *I have not sent them yet they have run, I have not spoken to them yet they prophesy, but if they had stood in my counsel & had caused my people to hear my word, then they should have turned them from their evil ways, and from the evil of their doings, am not I a God at hand saith the Lord, can any hide himself in secret places that I shall not see him saith the Lord, how long shall that be in the hearts of the Prophets that prophecy lies, ye they are Prophets of the deceit of their own hearts, which think to cause my people to forget my name, by their dreams which they tell every man to his neighbour, the Prophet that hath a dream, let him tell a dream, and he that hath my word (mark that) let him speak my word faithfully, what is the Chaff to the Wheat saith the Lord, behold I am against them that prophecy false dreams, and that tell them, and that cause my people to err, by their lies and by their lightness, yet I sent them not, nor commanded them, therefore they shall not profit the people at all saith the Lord. (Marke that) So you may see what is the cause why you are not profited, it is your Preist cause you to Err, by their lyes and their false devised dreams and storys, which they gather and throw before you, and so keep you from the word, which is nearer to you then the Book or letter without, even in your mouths and hearts, and because he keeps you from, that is the cause you are not turned from the evil of your ways and doings, I say he is a deceiver unto you therein and that it may the more clearly appear that he is so.*

Mark what was said by *Moses* the servant of the Lord, concerning the Law in the heart or the word of faith. *Deut. 30. 11, 12. The Commandment which I command thee this day, is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, who shall go up for us to bring it down to us, that we may hear it, and do it, neither is it beyond the Seas that you should say, who shall go over the Sea for us to bring it unto us, that we may hear it and do it, but the word is very nigh thee in thy mouth, & in thy heart, that thou maist hear it and do it. And the Apostle Paul said to the Romans Ro. 10. is, 7, 8. The Righteousness of faith speaketh on this wise, say not in your hearts who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ again from the dead. But what saith it, the word is nigh thee even in thy mouth, and in thy heart, and that is the word of faith which we preach. Faith comes by hearing this word, and faith is the gift of God, & the word is nigh which*

in the beginning with God, by it he made all things, it came forth from him and among men even Christ Jesus, whose name is called the word of God; and they know not Christ, or the light, a measure of his Spirit which comes from him, in they are in the reprobate state, so saith the Apostle.

And so friends and people turne in your minds to the light in your Conscience, and he will bring you to feel and taste the word, which is as a fire, hammer and sword, it will divide between the pretious and the vile in you, it will divide your good thoughts from your bad, for the Lord thereby sheweth unto man his thoughts, and it will shew your words and actions from your bad, judging the evil in you, and giving you peace in well doing; so that freinds it is very clear by the Scripture of truth, the writings of the holy men of old, as by experience of many in this day, that the word which is to be a guide and a rule of life to men and women, is neerer to them at all times then the Scripture or letter outward can be, even in the mouth and heart, that it may be felt and heard at all times, and the voice of the Lord may be heard thereby, and obeyed, and his counsel received therein, for the Saints of old heard, handled, and tasted of the word of life, and then thereof declared unto others, as you may read *Iohn* 1. 1, 2, 3, and the Apostles said, (when they were forbidden to preach in that name) *we cannot but declare of the things we have seen and heard.*

So dear people hear, beleive, and receive the word of life, for it is not a dead form that will serve to present you to the Lord, so as to be excepted by him, unless you turn into the light in you, and thereby to be lead to live in the life of righteousness, and so to worship him in the spirit & truth, all you do will be in vaine, for he is a spirit, & such as worship him, must worship in the spirit and the truth, and such he hath sought and is seeking to worship him, and therefore be not any longer deceived by him that daubs you with untempered mortar, and flatters you with fained words and faire speeches, by which the foolish hearted are deceived.

He told you he had led you in a rough and tedious path, but for the time to come he promised to lead you in a smother way, and prophecy smother things, by which it seems he will please you in putting more pillows under your arme holes, as calling you Saints, Christians and Children of God, when indeed you cannot witness the new birth, or work of regeneration, without which it is impossible to enter into the Kingdome of Heaven, and what are you the better for the name of Christian, Saint, or Child of God, as long as you are in the heathenish and unchristian-like nature, when the witness of God in your Consciences will shew you your lives is uncleane, and unsanctified, and that you are not the servants of Righteousness, but slaves and subjects unto sin, to fulfil the lusts and motions thereof.

I cannot but pittie you, over whome a Cloude of darkness, and Vale of ignorance is spread, by reason of the God of this World that blinds your eyes, so that you do not see the empty chaf, and vanity which you lay out your money and labour for, even that which will never satisfie your souls, let him prophecy never so smoothly, but freinds mark what the Lord by the Prophet saith, concerning such as desired smooth things *Isa. 30. 9.* *This is a rebellious people, lying Children that will not hear the Law of the Lord: (which is right) which say to the seers see not, and to the Prophets Prophecy not unto us, right things we will not hear, smooth things, prophecy unto us deceit, (and so is it this day among you, like small like people, and the horrible filthy thing is committed in the Land, the Prophets prophecy falsly, & the Priests beare rule by their means, and the people love to have it so) (see what is farther written from the Lord by the prophet, ver. 22, and so on, wherefore the Lord the holy one, because you despise this word, (which is in you) & trust in a presumption and perverseness, and stay thereon, therefore this iniquity shall be unto you as a breach ready to fall, and further thus saith the Lord the holy one, in turning shall you be saved in quietness, he shall be your strength, and you would not. (mark that) So*

So freinds prize this day of your visitation, and slight not the Love of the Lord, who is seeking to be gracious unto you, in making known this his way to life, which is his gift in you, his word and measure of his Spirit given unto you to profit withal, and as you turne into it thereby to be guided in it salvation you will feel, and confidence and assurance you will have therein, and strength thereby to be preserved; but if you will not that Christ Jesus (the light of the world) shall come to raigne in you, nor if you will not be subject unto his power in your hearts nor let his light nor Spirit be your rule and guide, then you are the enemies that he will slay with his Iron rod, and he will dash you in peeces like Potters Vessels.

Cease therefore from man by which you are deceived, and hearken to the true Prophet diligently that your souls may come to live, and may partake of the sure mercies of David, & then you will not any longer lay out your money for that which is not bread, nor your labour for that which will not satisfie, the Lord complained of too evils which his people had committed in days past, and the same evils you are guilty of, mark Jer. 2. 13. *They have forsaken me the fountain of living waters, and have hewed to themselves broken Cisterns that can hold no water;* Moses prophesied of the true Prophets and said, Deut. 18. 15. *The Lord will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me, unto him shall you hearken,* (mark) and farther from the Lord he said, *And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him* It is not he shall be cut off that doth not hear man that may come in his own name, but him that came in the name of him that sent him, for as Christ said in his day, so it may be said unto you in this day, if one came to you in the name, dread and power of the Lord, him you will not hear, but if one come in his own name, or as sent by man, him you will hear, cry up and fight for, but him that was sent of the Lord, you cry down with him, away with him, he is not fit to live, and so fall to halling and rending in your madness, and blind zeal smite and beat with the fist of wickedness, by which it appears you are not spiritual men, neither Priest nor people, had not the weapons which the Ministers and people of the Church of Christ had, who said our weapons are not carnal but spiritual, and mighty through God, for the bringing down of strong holds of sin and Satan, and if you or your Priest had been armed with that which the Christians were of old, and used to war with & resist gainsayers with, then you would not have smote me with the fist of wickedness as some of you did lay upon me, and though I was beaten, thrust and punched by some of you, yet from my very heart I do desire it may never be layd to your charge, but that you may come to see the evil of it, and repent and may find mercy, and truly I can say concerning them that were most enraged against me, *Father forgive them for they knew not what spirit they were of,* and I know it was blind zeal in some of them, and it may be they might think I deserved no less looking upon me as their enemy and one that did disturbe them, but freinds you that were so disturbed, what was that which was disturbed in you? was it not an evil nature that was in your selves, that was so soon disturbed, if it had not been a mad hasty rash spirit, which rose in you against me, and carried you violently to run upon me, if you had been but sober reasonable men, you would have heard me in what I had to speak, and then left me to the Law, if in any thing I had been a transgressor, you ought to have left me to that, to have suffered according to Law, but amongst the true Christians it was not accounted a disturbance to do as I did, for in the Church of true Christians, if any thing were revealed to one that stood by, the first was to hold his peace, the Apostle & true Minister of Christ, said you may all prophecy one by one, that all may be edified, and sometimes the Apostle went into the Synagogs, and into the Temples as their manner was to dispute with them, and to bare their testimony against Idolatry, and sometimes they were haled out by the professing Jews, Sometimes had before Magistrates, and into Prisons, and Sometimes beaten and stoned by the vagabond Jews and baser sort

of the people, and its like they might be called disturbers then too as we are now by you, (mark this), you may read that the Christians were always persecuted, but never were persecutors; Paul before he was a Christian, he was a persecutor; when he was a Zealous professing Pharisee, he was exceeding mad in his blind zeal against the Christians, but the Lord pricked him in his Conscience, and called unto him by his powerful word, saying in him Saul, Saul why persecutest thou me, and when he took heed to that which pricked in him, and by which the Lord called unto him, then with the light he saw what he had done, and was going to do, and so he repented and found mercy, and that is the desire of my soul that those which offered the most violence against me, may feel the checking of the witness in their own conscience, & may repent thereof, and may finde mercy as he did, and so may come to be witnesses of the grace of God which hath appeared unto all, as he was, who said it taught to deny all ungodliness, &c. And that you all may do to others as you would be done unto at all times, and then you will not hurt nor wrong any one, nor in your hast, rage, nor madnes, offer violence unto any because you would not so be done unto, and my friends this is the way for you to fulfil the Royal Law of God (the light) which if you keep to you will do well.

And now here is a word to the simple hearted.

Come you Children (in whome there is any hunger and thirst after the righteousness of God) both young and old read and consider and I will teach you the fear of the Lord, which David and Solomon said was the begining of (the true heavenly) wisdom, and knowledges and a good understanding have all they that do thereafter, in keeping the commandments and observing the statutes of the Lord, & the fear of the Lord is to hate pride, arrogancy, & the evil way, which is broad & leads to destruction and from a froward mouth and lying tongue which are both abhorred by the Lord.

Man & woman is fallen from that state in which they were Created in the beginning & is now by reason of disobedience erred from that which leads into the fear and brings back again into that state which was before the fall, and that is the light of Jesus Christ, the Son of Gods love, he is the way back again out of the fall, he redeems the heart and minde out of the earth into which it is driven by reason of sin and transgression up again unto the Lord, and mankind having in this way are in their minds alienated from the Lord & his true fear, which is as a fountaine to cleanse the heart of the creature, from evil, and as a defence to keep it cleane, it being lost and mankind being strayed from the good way of the Lord, therefore before you can come again to finde it, and to feel his pure fear, you must take heed to the Light in you, (as aforesaid) by which Christ Jesus hath lighted every one of you, and as you waite therein you will come to see your evil deeds, your thoughts, words, and works which your have wrought out of the light and fear of the Lord, and Judgement and Condemnation will be against the worker and workers, as you keep to the light, the measure of the spirit of the Lord, which is given you to convince you of your sins, & to lead you to profit in well doing, & that was it which Ioseph of old was preserved by, when he was tempted, and so will you be kept by it, if you take heed to it, it will cause you to say as he did, how shall I do this thing that is evil, and sin against the Lord who hath lighted me, and let me see the evil of my doings, and friends this is my testimony for the Lord and for his everlasting truth, (if I should never be sent among you more, or if I should never be seen of you again) that this is the way of life and Salvation, and there is not another way, nor name by which any can be saved but by Christ Jesus the light, & he that is the way, hath said no man can come to the Father but by me, & he hath also said he that follows me shall not abide in darkness, nor the works thereof, but shall have the light of life, drunkenness is a work of darkness, whoredome is a worke of darkness, Lying, Stealing, Cursing, Cheating are works of darkness, & so are fighting, mocking, flouting and Envyng, all these works are wrought out of the Light, Christ said without are Dogs, swine, where-mongers, Murderers, Idolaters. And whosoever loveth & maketh a lye, & thab without, who are gone out from the Light which leads into the fear, and so that nature in man which is beastly and brutish, bares rule while man is straying from the Covenant of light and life,

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that which brings forth the works of righteousness, is the light and spirit of Jesus, even that which convinceth of sin and evil deeds, and as all joyne to that, looke it, obey and follow it, then you will come to see the ugliness of sin and evil deeds, and you will come to loathe them as I have done, once was my self in the broad way walking which leads to destruction, even as you are now with many others, and in that time I had a profession and the name of a Christian, as y^e have, but I was out of and far from the power & nature of Christ, which is the only thing which makes men & women Christians (that is like him, and followers of him.) And when I was far off from the Lord in the same way in which you have been visited, the Lord in his kindness sought me out, when I was in a high place, like unto that into which he sent me unto you, and then he sent one of his servants to call me and others, from that which did not satisfie my soul, unto that way in which I have been restored from a lost miserable condition in which I was, and am turn'd in my measure from that which kept me from enjoying peace with the Lord, and so now having taken heed to and prised the visitation and warning of the Lord, I am now turned to, and do walk in his everlasting good way, in which I have found rest, peace, and satisfaction for my soul, and my hearts desire is that you may every one (in whom there is any simplicity or sincerity) find the same, and thus my friends, is the way to the seat of the Lord, and the way to the salvation of your souls, turning into the light by it to be guided, this is the name in which salvation is, and it is in no other name or thing under heaven, and as unto this name Jesus Christ the light, the spirit and power of the Father, you all turn thereby to be lead out of the world and wayes and works thereof that are evil, and worships, that are idolatrous, so will you come to know and feel his name and nature that saves his people that obey him from their sin, & unto this name (every one that ever will be saved) there knees must bow, and their tongues confess, or else salvation they cannot come to witness, therefore while you have time will it every one, and take heed to your true guide, (which is the light in you as I have said) and thus you will come to know your true teacher, that will never be removed from you (as you keep to it) either for more gain or greater honour, and as your minds are kept thereto, of it to learn, you will hear a voice behind you saying this is the way (which leads to holiness and righteousness) walk therein, when ye are turning to the right hand or to the left, to do the things that are not right.

O all people therefore now give ear, hear regard & consider of that which concerneth your everlasting peace, & now turn in & seek after the Lord while he may be found, & call upon him while he is neer unto you, & while he is striving with you turne at his reproof, & be it known unto you that if you disregard his call & tender visitation, he will not always strive with you, & then when he ceaseth to strive with you by his spirit within to check and reprove, or by his servants without to warn you, then will you be everlastingly miserable, and this know also, the Lord by his witness and good spirit, hath striven with you long, day by day and many times in the night season, and you have little regarded it, and the most of you do not know that it is the striving of the Lord, and therefore your state is miserable, and your condition to be the more lamented, and the bowels of the Lord's love hath been and is moved in me towards you and his holy power constrained me to come amongst you to warn you and to turn you from darkness to light, and from the broad way which leads to the Chambers of death, grosse darkness, ignorance and idolatry, so that in the light you might come to finde the way of truth life, peace, rest, and salvation.

Therefore I say be you warned and take heed that you slight not the tender love of the Lord, in sending one amongst you which^h hath raised from the dead, that once was dead in sins and trespasses, buried underneath iniquity, even as you are at this day.

And so now you are warned in your life time by one that is raised from the dead, and friends this I testifie unto you in the fear of the Lord, I came not amongst you in my own will, but contrary thereto, in obedience to the requiring of the Lord and that you may know it more fully I have written this for you, and that I may be clear of your blood, and the Lord also may be clear of it, and that your blood may lye upon your own heads for ever except you believe and repent, while you have time and space and herein I am your friend called

Richard Greenway.

The End.

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